

their way) to dry ground; bless on our return¹

our two-footed and four-footed things; -
may food
and offspring ever abide with us.

8. Pour upon us (wealth), comprising
treasure,
gold, horses, cattle, barley, and excellent
male off-
spring; you, SozjtTA, are² my progenitors,
the chiefs
of heaven, placed (for sacrifices),
the offerers of
oblation.

9. These filtered >\$fo;;2«-juices advance
to IXDRA
worthy of honour, as (IxDRAs)
chariots advance
to battle;³ expressed (with the stones)
they pass
through the woollen filter, casting
off infirmity¹
the horses go towards the rain.

10. INDU, who dost make (men) very
happy, the
blameless one, the destroyer of foes, flow
for mighty

¹ Sayana explains *m'vese* as *swagriJiam prati pravcsane nirga-*
mane va, "on our entering our home or leaving it;" *dteipade*
and *cl*atithltpade* are datives from °*pad*, not
locatives from °*-fada*,
and are dependent on *saw*.

- *Soma* is treated as plural by attraction; or, as
Sayana puts
it, the plurality of the *-pitris* is applied to *Soma*.

³ Sayana takes *sdtim* tvrlee over: first as
epithet of Indra,
*sarraiḥ sanibliajanīyāih** second as meaning
"battle," from *so*,
-to kill."

⁴ Casting off the infirmity that pervades
all their limbs,
becoming youthful; *vavri* from *rrz*", that ivhich

covers the body.

Sayana further explains *Jtaritah* as "becoming the horses that bear the Sun;" cf, Rlg-veda, I. 115. 4. \where *harittth* is explained as "the sun's horses or the ravs which take up the moisture."¹